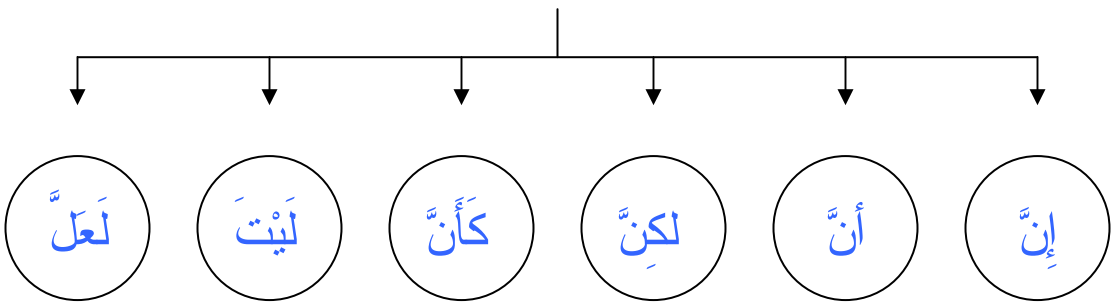
بسم الله الرحمان الرحيم

~~ إنَّ وَ أَخَواتُها ~~

'Inna and its likes

إنَّ وَ أَخَواتُها



هي تَنْصِبُ الإسْمَ وَ تَرْفَعُ الخَبرَ.

They make the ism (noun) mansoob (accusative) take a fatha, and make the khabar marfoo' (nominative take a damma).

إِنَّ: Indeed/verily

أَنَّ: Indeed/verily

لكِنّ: But

كَأَنَّ: It is as if …… (for similitude or speculation)

لَيْتَ: Would that…. (Used for seeking something impossible or in which there is difficulty)

لَعَلَّ: I hope…(Used for hope or regret)

❋ إِنَّ تُفِيدُ التَّوْكِيد. → ‘Inna brings about emphasis

نَحْوَ: إِنَّ اللهَ غَفُورٌ.

Verily Allah is oft-forgiving

❋ أَنَّ تُفِيدُ التَّوكِيدَ أيضاً. → Anna brings about emphasis also

عَلِمْتُ أَنَّ خالِداً مَرِيْضٌ.

I knew that verily Khaalid is ill.

إِنَّ تَأْتِي فِي أَوَّلِ الجُمْلَةِ و بَعْدَ قالَ. و تَأْتِي أَنَّ بَعْدَ الأّفْعالِ الأُخْرى.

إِنَّ comes at the beginning of a sentence and after qaala and

أَنَّ comes after the other verbs.

نَحْوَ:

إِنَّ اللهَ رَبِّي.

Verily Allah is my lord.

قالَتْ أُمِّي إِنَّكَ مُجْتَهِدٌ.

My mother said verily you are a hard worker.

سَمِعْتُ أَنَّ المُدَرِّسَ ما جاءَ اليَوْمَ.

I heard that verily the teacher did

✵ لكِنَّ تُفِيدُ الإِسْتِدْراكَ.

laakina brings about istidraak….

نَحْوَ: مُحَمَّدٌ مُجْتَهِدٌ لكِنَّ حامِداً كَسْلانُ.

Muhammad is a hard worker but Haamid is lazy.

❈ لَعَلَّ تُفِيْدُ التَّرَجِّي وَ مَعْناها (أَرْجُو) → La'alla conveys hope, and its meaning is I hope.

نَحْوَ: لَعَلَّ المُدَرِّسَ فِي غُرْفَتِهِ.

I hope that the teacher is in his room.

❈ كَأَنَّ لَها مَعْنَيانِ. → Ka'anna has two meanings

١

Conveys similitude

تُفِيدُ التَّشْبِيْهَ

↓

نَحْوَ: كَأَنَّ المَسْجِدَ مَدْرَسَةٌ.

It is as if the masjid is a school.

٢

Conveys speculation

تُفِيدُ الظَّنَّ

↓

نَحْوَ: كَأَنَّكَ مِنَ اليابانِ.

It is as if you are from Japan.

Layta brings about hope, and it is seeking the impossible and that in which there is difficulty.

✵ لَيْتَ تُفِيدُ التَّمَنِّي وَ هُوَ طَلَبُ المُسْتَحِيْلِ.
وَ ما فِيهِ عُسْرٌ.

نَحْوَ: (طَلَبُ المُسْتَحِيْل - seeking of the impossible)

لَيْتَ الشَّبابَ يَعُودُ.

Would that youth would return!

نَحْوَ: (ما فِيهِ عُسْرٌ - that in which there is difficulty)

لَيْتَ لِي مِلْيُونَ جُنَيْهاً.

Would that I have a million pounds!

~~ ذُو ~~

ذُو. مَعْناها (صاحِبٌ) وَ ذُو دَائِماً مُضافٌ وَ الاسْمُ الذِّي يَلِيْهِ مَجْرُورٌ بِالإِضّافَةِ.

Dhu: its meaning is possessor/owner, and it is always mudaaf (possessed) and the noun which is next to it is genitive (majroor), by construction.

نَحْوَ: قال تعالى:{إِنَّ اللهَ هُوَ الرَّزَّاقُ ذُو القُوَّةِ المَتِيْنُ}

Allah the most high says (translated meaning):
'Verily Allah he is the sustainer, the possessor of might and power'

The different forms

ذَواتُ	ذاتُ	ذَوُو	ذُو
For feminine plural لِلمُؤَنَّثِ جَمْعٌ	For feminine singular لِلمُؤَنَّثِ مُفْرَد	For masculine plural لِلمُذَكَّرِ جَمْع	For masculine singular لِلمُذَكَّرِ مُفْرَد

هؤُلاءِ الطَّالِباتُ	هذِهِ الطَّالِبَةُ	هؤُلاءِ الطُّلابُ	هذا الطَّالِبُ
ذَواتُ عِلْمٍ	ذاتُ عِلْمٍ	ذَوُو عِلْمٍ	ذُو عِلْمٍ
These students (female pl.) possesses knowledge	This student (female sig.) Posseses knowledge	These students (male pl.) posses knowledge	This student (male sig.) posses knowledge

~~ أَمْ وَ أَو ~~

(أَمْ) لِلاِسْتِفْهامِ.

` Am is used for questioning (sentence)

نَحْوَ: أَ مِنَ الهِنْدِ أَنْتَ أَمْ مِنْ باكِسْتانَ؟

Are you from India or Pakistan?

وَ (أَو) لِغَيْرِ الإسْتِفْهامِ.

And 'Aw is used for non-questioning. (sentence)

نَحْوَ: خُذْ هَذَا أَو ذَلَكَ

Take this or that.

مائَةٌ وَ أَلْفٌ

Hundred and thousand

مائَةٌ وَ أَلْفٌ مِثلُ العَدَدِ مِنْ 3 إلى 10, غَيْرُ أَنَّ مَعْدُودَهُما مُفْرَدٌ.

Hundred and thousand are similar to the numbers from 3 to 10, (in construction) except that their مَعْدُودَ (enumerated) is singular.

مثال: مائَةُ رَجُلٍ أو أَلْفُ امْرَأَةٍ.

A hundred men — A thousand women

وَ هُما لِلمُذَكَّرِ وَ المُؤَنَّثِ. وَ (الألِف) فِي (مائة) تُكتَبُ وَ لا تُقْرَأ.

And they are (used) for masculine and feminine (enumerated).
And the alif in مائة (hundred) is written but not pronounced.

ما و لا

يُنْفى الماضِي بـِ(ما) و المُضارِعُ بـِ (لا).

The past tense is negated with ما

and the present tense with لا

Example

مثال:

ما كَتَبَ أَحْمَدُ الدَّرْسَ.

Ahmad did not write the lesson.

ما ذَهَبْتُ إِلى المُتْحَفِ.

I did not go to the museum.

لا يَكْتُبُ أَحمَدُ الدَّرْسَ.

Ahmad is not writing (up) the lesson.

لا أَذْهَبُ إِلى المُتْحَفِ.

I am not going to the museum.

حَرْفُ الإِسْتِقْبال.

(س)

س The letter of future tense

مثال:

سَيَرْجِعُ المُدِيْرُ غَداً.
The head teacher shall return tomorrow

سَأَذْهَبُ إِلى مَكَّةَ إِنْ شاءَ اللهُ.
I will go to Mecca inshaa Allah

حَرْفُ التَّفْصِيْلِ.

(أَمّا)

The preposition of explanation
'As for'

Example

مثال:

بِكَمْ هذا الكِتابُ وَ هذِهِ المُجَلَّةُ؟ أَمّا الكِتابُ فَهُوَ بِعَشرَةِ رِيالاتٍ وَ أَمّا المُجَلَّةُ فَهِيَ بِثَلاثَةِ رِيالات.

How much is this book and this magazine? As for the book, then it for ten riyals and as for the magazine then it is for three riyals.

يا إِخْوَةُ أَيْنَ كِتابِي؟ أَ رَأَيْتُمُوهُ؟

Oh brothers where is my book?
Have you seen it?

إذا وقَعَ ضَمِيْرُ نَصْبٍ مُتَّصِلٍ بَعْدَ ضَمِيْرِ المُخاطَبِينَ زِيْدَتْ بَيْنَهُما وَاو.

When the attached pronoun of nasb occurs after the pronoun of second person, و is increased between them.

نَحْوَ:

تُمْ - pronoun of second person.	هُ - Attached pronoun of nasb.	Increase in و

أَ رَأَيْتُم + ه = أَ رَأَيْتُمُوهُ ؟

Have you seen it?
(Plural masc. second person)

جَمْعُ المُؤَنَّثِ السَّالِمِ.

وَ جَمْعُ المُؤَنَّثِ السَّالِمِ عَلامَةُ نَصْبِهِ كَسرةٌ.

And the sound feminine plural; its sign of nasb (accusative case) is kasra.

Example مثال:

مُسْلِماتٌ	سيَّاراتٌ	طالِباتٌ
↓	↓	↓
Believers Fem. pl.	Cars Fem. pl.	Students Fem. pl.

نَحْوَ: خَلَقَ اللهُ الأَرْضَ وَ الشَّمْسَ وَ القَمَرَ وَ السَّماواتِ.

Allah created the earth and the sun and the moon and the skies.

(السَّماواتِ) مَفْعُولٌ بِهِ مَنْصُوبٌ وَ علامَةُ نَصْبِهِ كَسرَةٌ.

السَّماواتِ is an object it is in accusative case, and the sign of it being accusative is a kasra.

دُخولُ هَمْزَةِ الإسْتِفْهامِ على (ال).

The entering of 'the hamza of questioning' on al.

إذا دَخَلَتْ هَمْزَةُ الإِسْتِفْهامِ على (ال) مُدَّتْ هَمْزَةُ (ال).

When 'the hamza of questioning' enters upon al, the hamza of al is made to stretch.

مثال:

أَ البِحارُ جَمْعُ البَحْرِ؟ = آلبِحارُ جَمْعُ البَحْرِ؟

Is Bihaar (rivers) the plural of bahr (river)?

(أ + ال = آل) آلمُدِيْرُ جاءَ اليَومَ؟

Did the headmaster come today?

الأَعْدادُ المُرَكَّبَةُ.

Compound numbers

* الأعْدادُ المُرَكَّبَةُ تَتَكَوَّنُ مِنْ جُزْئَينِ.

Compound numbers are made of two parts.

مثال: Eleven

مثال: أَحَدَ عَشَرَ

↑ ↑

الجزء الأَوَّلُ الجُزءُ الثاني

First part Second part

---

* الأعْدادُ المُرَكَّبَةُ مَبْنِيَّةٌ على الفَتحِ, فالجُزءُ الأوَّلُ والجزءُ الثَّانِي يُحِبَّانِ الفتحةَ.

Compound numbers are fixed (remain unchanged/undeclined) on fath so the first and second part like the fatha.

الأعْدادُ المُرَكَّبَةُ مِنْ 11 إلى 19

The numbers from 11 to 19

* المَعْدُودُ مِنْ 11 إلى 99 دائِماً مُفْرَدٌ مَنْصُوبٌ.

The enumerated, from 11 to 99 is always single, mansoob.

مثال:

أَحَدَ عَشَرَ طالِباً. → 11 students (male)

تِسْعَةٌ وَ تِسْعُونَ طالباً. → 99 students (male)

الأعْدادُ المُرَكَّبَةُ 11 و 12

The numbers 11 and 12

* 11 و12: إذا كان المَعْدُودُ مُذَكَّراً يَكُونُ الجزء الأوَّلُ و الجزء الثاني مُذكراً

If the ma'dood is masculine then the first part and the second part are masculine.

مثال:

Eleven — Male students | Twelve — Male students

في: أَحَدَ عَشَرَ طالِباً   و اثْنا عَشَرَ طالِباً.

↑ ↑ ↑   ↑ ↑ ↑

مذكر مذكر مذكر   مذكر مذكر مذكر

Masculine   Masculine

الأعْدادُ المُرَكَّبَةُ مِنْ 13 إلى 19

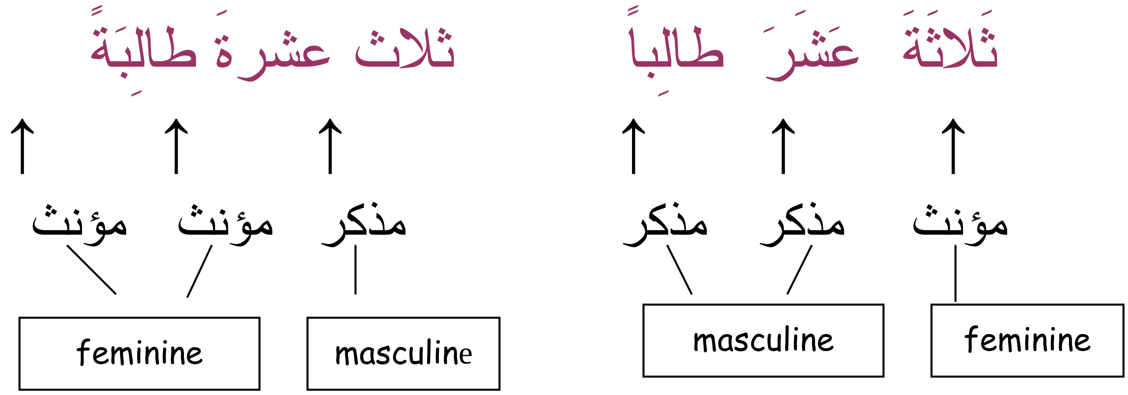
The numbers from 11 to 13

* مِنْ 13 إلى 19 إذا كان المَعْدُودُ مُذكَّراً, فالجُزْءُ الأول يُخالِفُ المَعدُودَ و الجزء الثَّاني يُوافِقُ المعْدُودَ. و العَكْسُ لِلمعدُودِ المُؤَنَّثِ.

If the enumerated (ma'dood) is masculine, then the first part differs in gender with the enumerated (ma'dood) and the second part agrees with the ma'dood. And the opposite is in the case of the feminine ma'dood.

مثال:

Thirteen — Male students | Thirteen — Female students


ثَلاثَةَ عَشَرَ طالبِاً
مؤنث مذكر مذكر
masculine
feminine
ثلاث عشرةَ طالبَةً
مذكر مؤنث مؤنث
feminine
masculine

الأعْدَادُ التَّرْتِيْبِيَّةُ.

Ordinal numbers

و هي مَنْعُوتٌ وَ نَعْتٌ.

And they are a qualifying noun and an adjective (i.e they act as n'at and man'ut).

مثال: Example

الدَّرْسُ الأوَّلُ.

The First lesson.

الدَّرْسُ الثَّانِي إلى الدَّرْسُ العاشِرُ.

The second lesson, to the tenth lesson.

لأنَّ

Because

لأنَّ = لِ + أَنَّ. و (أَنَّ) من أخَواتِ (إِنَّ)

لأنَّ = laam + anna. And anna is from the sisters of inna.

مثال:

رَجَعَ حامِدٌ مِنَ المدرَسَةِ لأنَّهُ مَرِيضٌ.

Hamid returned from school because he is poorly.

رَجَعْتُ مِنَ السُّوقِ لأَنَّنِي مَرِيْضَةٌ.

I returned from the market because I am poorly.

لِمَ

Why?

لِمَ = لِماذا. Why?

مثال:

لِمَ ضَرَبْتَ هذا الوَلَدَ؟ ↓ Why did you beat this boy?

لِمَ خَرَجْتَ مِنَ المَدْرَسَةِ؟ ↓ Why did you exit from the school?

لِمَهْ : هاءُ السَّكْتِ

لِمَهْ Why?

لِمَهْ

Why? | Haa of silence هاءُ السَّكْتِ

مثال:

أَ ضَرَبْتَ هذا الوَلَدَ؟	Did you beat this boy?
نعم.	Yes
لِمَهْ؟	Why?

لَيْسَ

لَيْسَ: تُفِيدُ النَّفِي. تَرْفَعُ الإسمَ و تَنْصِبُ الخَبرَ.

لَيْسَ Laysa brings about negation. It makes the noun marfoo' and makes the khabar mansoob.

مثال:

لَيْسَ الطَّالِبُ مرِيْضاً.

The student is not poorly.

وَيَجُرُّ بِباءِ الزَّائِدَةِ.

And it is made majroor (genitive) with baa of zaa'ida (increase).

مثال:

لَيْسَ الطَّالِبُ بِمَرِيْضٍ.

The student is not poorly.

فَإِنَّهُ مَجْرُورٌ بِالباءِ الزَّائِدَةِ فِي مَحلِّ نَصْبٍ.

Verily it is majroor with baa of zaa'ida (increase) in the place of nasb.

حَذفُ هَمْزَةِ (ابن)

The omitting of hamza in ibn.

تُحْذَفُ همزة (ابن) خَطّاً و لَفْظاً إذا وقَعَ بَيْنَ عَلَمَيْنِ و شَرْطُهُ هُوَ أَنْ يَكُونَ العلمانِ على سَطْرٍ واحِدٍ.

The hamza of ibn is omitted, in writing and pronunciation, when it occurs between two names (and its condition is that the two names are on one line).

مثال: Example

حامِدُ بنُ عَلِيٍّ.

Haamid son of Ali

و لا تُحْذَفُ الهمزةُ في مِثلِ : حَسَنُ ابنُ الإمام. لأنَّهُ لَمْ يَقَعْ بَينَ عَلَمَينِ.

The hamza is not omitted in the example : 'Hasan son of the imaam', because it does not occur between two names.

اسمُ التَّفْضِيْلِ

Comparative and superlatives

و هو مَمْنُوعٌ مِنَ الصَّرْفِ, وَصْفٌ على الوَزْنِ (أَفْعَلُ).

Ismu tafdeel: it is a diptote, (prevented from changing). It is a description upon the scale of (أَفْعَلُ) af'alu.

مثال:

هاشِمٌ طَوِيْلٌ, و حامِدٌ أَطْوَلُ مِنْهُ.

Haashim is tall, and Haamid is taller then him.

آمِنَةُ صَغِيْرَةٌ, وَ زَيْنَبُ أَصْغَرُ مِنْها.

Aamina is small, but Zaynab is smaller then her.

فعْلُ التَّعَجُّب

The verb of astonishment/amazement.

هو على الوَزْنِ (أَفْعَلُ).

It is on the scale of 'Af'alu.

مثال:

هذهذا الرَّجلُ طَوِيلٌ, ما أَطْوَلَ هذا الرَّجلَ!

This man is tall, how tall is this man!

هذه السَّيَّارَةُ جَمِيْلَةٌ, ما أَجْمَلَ هذه السَّيَّارَةَ!

This car is tall, how tall is this car!

المَفْعُولُ بِهِ

The Object

مثال: Example

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object	subject	verb
المَفْعُولُ بِهِ	الفاعِلُ	الفِعلُ

قَرَأَ الطَّالِبُ القُرْآنَ

The student read the Qur'aan

The laa of negation and the laa of prohibition

لا

لاالنَّاهِيَة	لا النَّافِيَة
The laa of prohibition	The laa of negation
لا تَأكُلْ هذا يا أخي. Don't eat this oh my brother.	لِمَ لا تَأكُلُ يا أَخِي؟ Why are you not eating oh my brother?

أ لا تَذْهَبُ إِلى المَلْعَبِ؟

Are you not going to the playground?

لا تَذْهَبْ إِلى المَلْعَبِ.

Don't go to the playground.

الفَرْقُ بَيْنَ لا النافِية و لا الناهية هو أَنَّ لا النافية لا تَعْمَل, أمّا لا الناهية, فَتُجْزِمُ الفِعلَ المُضارِعَ.

The difference between لا النافِية (laa of negation) and لا الناهية (the laa of prohibition) is that verily the laa of negation does not have an affect, as for the laa of prohibition then it makes the present verb majzoom (take a

(ما) المَوْصُولَة

The maa of connection

(ما) : إِنَّها بِمَعْنى (الشيءُ الَّذِي).

It means 'the thing which'

نحو :

آكُلُ ما تَأكُلُ. أي آكُلُ الشَّيءَ الذي تَأكُلُ.

آكُلُ ما تَأكُلُ : meaning I am eating the thing which you are

ما

تَأَمَّلْ ما يَلِي : Ponder over the following

ما و أقْسَامُهَا

ما المَوْصُولَة	ما النَّافِيَة	ما الإسْتِفْهامِيَّة
سَأَشْتَرِي ما تُرِيْدُ.	ما عِنْدِي كتابٌ.	ما هذا؟
I will buy that which you want.	I do not have a book.	what is this?

لِمَ تَقُولُونَ ما لا تَفْعَلُونَ؟	ما فَهِمْتُ الدَّرْسَ. I did not understand the lesson.	ما اسْمُكَ؟ what is your name?

لامُ التَّعْلِيل

The laam of motivation/justification

مثال:

خَرَجْتُ لِأَشْرَبَ الماءَ

I left to drink water.

خَرَجَ حامِدٌ لِيَغْسِلَ وَجْهَهُ

Haamid left to wash his face

نَصْبُ الفِعلِ المُضارِعِ ب(أَنْ)

Making the present
tense verb accusative with anna

مثال:

Example

أُرِيدُ أَنْ أُسافِرَ إلى مكَّةَ.

I want to travel to Mecca.

أَيْنَ تُرِيدُ أَنْ تَذْهَبَ يا أخِي؟

Where do you want to go oh my brother?

نَصْبُ الأفْعالِ الخَمْسَةِ:

Making nasb of 'af'aalul khamsa

الأفْعالِ الخَمْسَةِ هي:

١	٢	٣	٤	٥
تَذْهَبُونَ	يَذْهَبُونَ	تَذْهَبانِ	يَذْهَبانِ	تَذْهَبِينَ.
You plural. masculine are going.	They plural. masculine are going.	You dual. masculine are going.	They dual. masculine are going.	You singular. Feminine are going.

علامَةُ الرَّفْعِ النُّونُ: تَذْهبون تَذْهبانِ تَذْهَبِينَ.

وعلامَةُ النَّصْبِ حَذفُها:

مثال: أنْ تَذْهبُوا

That you pl. go

و الألِفُ لا تُقْرَأ

And the alif is not read.

و فائِدَةُ هذِهِ الألِفُ أنّها تظهَرُ في الفِعْلِ النَّاقِصِ. فَلَو لا هذه الألِفُ لا تَرَى الفَرْقَ بيْنَهُما.

The sign of its raf' is the noon and the sign of nasb is its ommitence, and the benefit of this alif is that it manifests in the naaqis verb (a naaqis verb is one which its root ends with an alif, waw or yaa). So if it were not for this alif you would not be able to see the difference between them.

نحوَ: (أنْ يَدْعُوَ) و (أنْ يَدْعُوا)

That he calls

كانَ

(كانَ) تَرْفَعُ الإسْمَ و تَنْصبُ الخَبرَ.

Kaana makes the noun marfoo (nominative case) and makes the khabar mansoob (accusative case)

نحوَ:

The information of kaana mansoob.	The noun of kaana marfoo'
خبرُ كان مَنْصُوبٌ	اسم كان مَرْفُوعٌ

كان حامِدٌ غَنِيّاً.

Hamid was rich

The information of kaana in the place of nasb (accusative case).	The noun of kaana, in nominative case.
خبرُ كان في مَحَلِّ نَصْبٍ	اسم كان مَرْفُوعٌ

كان حامِدٌ يَدْرُسُ.

Hamid was studying

و تُفِيْدُ كان أيْضاً الإستِمْرارَ.

Kaana also brings about continuation

نحو:

كانَ اللهُ غَفُوراً رَحِيماَ.

Allah is oft forgiving , merciful

لا يَزالُ

Does not cease

(لا يَزالُ) مِنْ أَخواتِ (كان), و تُفِيْدُ الإسْتِمْرارَ.

لا يَزالُ is from the sisters of كان kaana, and it brings about continuation.

مثال: Example

كَيْفَ حالُكَ اليَوْمَ يا أخِي؟ كُنْتُ مَرِيضاً أَمْسِ وَ لا أَزالُ مَرِيْضاً.

How are you today oh brother? I was ill yesterday and I do not cease to be ill (meaning I still am ill).

لا يَزالُ أحْمَدُ مُجْتَهِداً.

Ahmad does not cease to be a hard worker.

(ك) حَرْفٌ مِنْ حُرُوفِ الجَرِّ تُفيدُ التَّشْبيهَ

ك is a preposition from the genitive prepositions, it brings about similitude.

نَحوَ: ساعَتِي كَساعَتِكَ.

My watch is like your watch.

هذا المَسْجِدُ كَمَدْرَسَةٍ.

This masjid is like a school.

و لا تَدْخُلُ الكافُ على الضَّمائِرِ. نحوَ: يُقالُ: أنا كَهُ أوْ أَنْتِ كَهَا.

The kaaf does not enter on the pronouns. Like, : it is said:
أنا كَهُ أوْ أَنْتِ كَها . I am like him or you are like her.

نَفْيُ المضارِعِ بِ(لَنْ) لِلمُسْتَقْبَلِ. لَن تَنْصِبُ الفِعْلَ المُضارِعَ وَ تُفيْدُ (لَنْ) تَوْكِيْدَ النَّفِي. نحوَ:

The present tense verb is negated with لَنْ to give a future tense meaning. Lan makes the present tense verb mansoob and brings about a negation with emphasis.

نَحوَ:

أنا لَنْ أذْهَبَ إلى لَنْدَنَ.

I will not go to London.

لَنْ تَرْجِعُوا إلى بَلَدِ الكُفَّارِ.

You will never return to the land of the disbelievers.

قال النبي صلى الله عليه و سلم: (مَنْ لَبِسَ الحَرِيرَ في الدُّنْيا فَلَنْ يَلْبَسَهُ في الآخِرَةِ) رواه البخاري.

'The prophet may Allah's peace and blessings be upon him said : He who wears silk in this life will never wear it in the hereafter'. Narrated bukhari.

لَمْ وَ لَمّا

لَمْ وَ لَمّا تُفِيدانِ النَّفِي في الماضي و هُما تُجْزِما الفِعْلَ المضارِعَ و علامةُ الجَزْمِ في الأفْعالِ الخَمْسَةِ حَذفُ النُّونِ و في الأفْعالِ الأرْبَعَةِ السُّكُون.

لَمْ and لَمّا bring about negation in the past tense and they make the present tense verb jussive (take a sukoon) And the sign of the jussive case (jazm) in the af'aalul khamsa (five verbs) is the emitting of the noon and in the af'aalul 'arb'a (four verbs) a sukoon.

نحو:

لَمْ تَذْهَبُوا, لَمْ تَذْهبا , لَمْ تَذْهَبِي و كذلك ب(لمّا).

لَمْ تَذْهَبْ, لَمْ يَذْهَبْ, لَمْ نَذْهَبْ, لَمْ أذْهَبْ و كذلك بِ(لمّا).

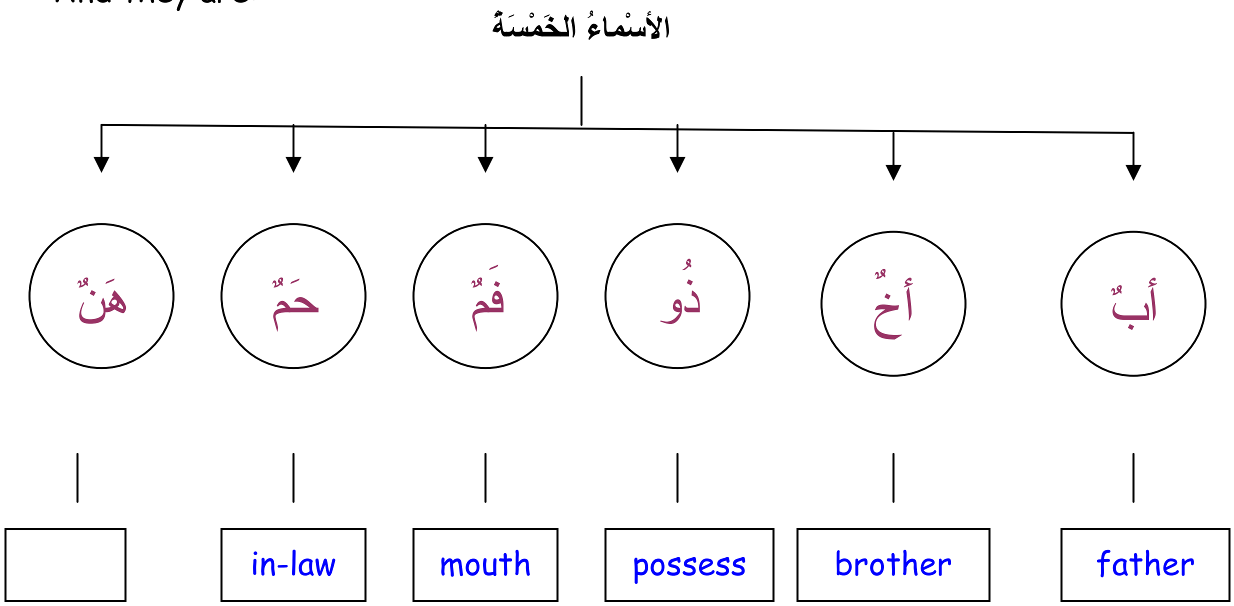
وَ الفَرقُ بَيْنَ لَمْ وَ لمّا: لمْ يَكْتُبْ = ما كَتَبَ, وَ لمّا يَكْتُبْ = ما كَتَبَ إلى الآنَ (و سوف يكتب).

And the difference between lam and lamma:
lam yaktub = he did not write
lammaa yaktub = he has not yet written (and shall write)

الأسماءُ الخَمْسَةُ

The Five Nouns

And they are:



قال ابن مالك: أَبٌ أَخٌ حَمٌ كذلك وَ هَنٌ,

و النَّقْصُ في الأَخِيْرِ أَحْسَنُ.

Ibn Maalik said: abun, akhun, hamun and like wise hanun, but leaving off the final on is better. (ie, Hanun)

و الأسماء الخمسة تُعْرَبُ بِالحُرُوفِ إذا كانتْ مُضافَةً إلى غَيْرِ ياءِ المُتَكَلِّم.

When the asmaa al khamsa are in idaafa, (other than being attached to the yaaa of mutakkalam), they decline by the addition of letters.

نحو:

أنا أبُوكَ	أعرِفُ أباكَ	هذا بَيْتُ أبِيكَ
I am your father.	I know your father.	This is your father's house.

و إذا لَمْ تَكُنْ مضافَة أُعْرِبَتْ بِالعلاماتِ الأصْلِيَّةِ.

And if it is not in idaafa (possessor and possessed construction) then it is made to decline with its original signs.

نحو:

أنا أبٌ ← أنتَ كَأبٍ

I am a father → You are like a father

(مَرْضى) على الوَزْنِ (فَعْلى) وَ هُوَ مَمْنُوعٌ مِنَ الصَّرْفِ.

Marda مَرْضى is on the scale of fa'la فَعْلى and it is a diptote (mamnoo' minas sarf- doesn't like tanween and kasra,) The sign of its kasra is a fatha.)

نحو:

قَتِيلٌ	قَتْلى	جَرِيْحٌ	جَرْحى	أَسِيْرٌ	أَسْرى
Killed sing.	Killed pl.	Wounded sing.	Wounded pl.	Captive sing.	Captives pl.

(أَخْتَرُ) عَلَمٌ فارِسِيّ, وَ هُوَ مَمْنُوعٌ مِنَ الصَّرْفِ.

Akhtar is a Persian name and it is a diptote (mamnoo' minas sarf- doesn't like tanween and kasra). The sign of its kasra is a fatha.)

اسْمُ التَّصْغِيْر

The Diminutive

This is a diminutive وُلَيْد

(وُلَيْد) هذا اسْمُ التَّصْغِيْر.

و التَّصْغِيرُ لَهُ ثلاثةُ أوْزانٍ, و هي:

And the diminutive has three scales, and they are:

١ فُعَيْلٌ Fu'aylu

ما كان على ثلاثةِ أحْرُفٍ

That which is (formed from a noun) of three letters.

↓ فُعَيْلٌ

٢ فُعَيْعِل Fu'ay'elu

ما كان على أرْبَعَةِ أحْرُفٍ

That which is (formed from a noun) of four letters

↓ فُعَيْعِل

٣ فُعَيْعِيْل Fu'ay'eelu

ما كان على خَمْسَةِ أحْرُفٍ

That which is (formed from a noun) of five letters

↓ فُعَيْعِيْل

نحوَ:

وَلَدٌ ← وُلَيْد	A boy → A small boy	فُنْدُقٌ ← فُنَيْدِق	A hotel → A small hotel	مِفْتاح ← مُفَيْتِيح	A key → A small key
عَبْدٌ ← عُبَيْد	A slave → A humble slave	كتاب ← كُتَيِّب	A book → A small book (note book)		
زَهْرٌ ← زُهَيْر	A flower → A small flower				

(ها هِيَ ذِي يا أُسْتاذُ)

Here it is oh teacher!

إعْرابُ:

(ها)	(هِيَ)	(ذِي)
حَرْفُ تَنْبِيْه	مُبْتَدَأ	خَبَر
The preposition of alarming or making aware.	Beginning	Information

يقول الرّجلُ: ها أنا ذا, و تَقُولُ المَرْأةُ: ها أنا ذِي.

The man says: ها أنا ذا (here I am)

and the woman says: ها أنا ذِي(here I am).

(اجْلِسْ حَيْثُ تَشاءُ)

Sit wherever you wish

(حَيْثُ) ظَرْفُ مكانٍ وَ يُضافُ إلى الجُمْلَةِ, و يُقالُ في إعْرابِهِ (حَيْثُ) مَبْنِيّ على الضَّمِّ في مَحَلِّ نَصْبٍ مَفْعُولٌ فِيْهِ, وَ الجُمْلَةُ (تَشاءُ) في مَحَلِّ جَرٍّ مُضافٌ إلَيْهِ.

حَيْثُ is an adverb of place and it is attached to a sentence. And it is said its 'iraab (declension) ,حَيْثُ is fixed on damma in the place of nasb (accusative case) maf'oolun feehi and the sentence تَشاءُ is in the place of jar, mudaafun ilayhee.

(وَ اللهِ لَقَدْ كِدْتُ أَمُوتُ)

By Allah I was about to die!

إذا وَقَعَ الفِعْلُ الماضِي المُثْبَتُ جَواباً لِلقَسمِ وَجَبَ تَوْكِيْدُهُ بِاللامِ و قَدْ.

When the past tense verb occurs as an **affirmation** with an oath, it is necessary to emphasis it with a laam and qad.

نحو في التنزيل:

(وَالتِّيْنِ و الزَّيْتُونِ..........لَقَدْ خَلَقْنا الإنْسانَ)

By the fig and the olive.... **Verily**, We created man of the best stature (mould), (At-Tin 95:4)

وَ أمّا الفِعلُ الماضِي المَنْفِيُّ فلا يُؤَكَّدُ بِاللامِ و قَدْ. تقولُ (واللهِ ما رَأَيْتُهُ).

As for the past tense verb which comes as an **negation** with an oath then it is not emphasised with laam and qad. You say واللهِ ما رَأَيْتُهُ 'by Allah I did not see him'

(قَطُّ)

(قَطُّ) خاصّ بالماضِي وَ (أبَداً) بالمُسْتَقْبَلِ, ولكِنَّ الناسَ يَسْتَعْمِلُونَ (أبَداً) مَعَ الماضي و هذا خَطأ. (قَطُّ) مَبْنِيّ على الضَّمِّ في مَحلِ نَصْبٍ مَفْعُولٌ فِيْهِ.

قَطُّ is specific for the past tense and أبَداً for the future. People use أبَداً with the past tense however this is incorrect. قَطُّ is fixed on the damma in the place of the nasb case, maf'oolun feehi.

لمّا

When

هذه (لمّا الحِيْنِيَّة) وَ هي ظَرْفٌ و تَخْتَصُّ بالماضي يَكُونُ جَوابُها ماضياً كما في المثالِ.

This is called the lammaa of heeniyyah (lamma of time). It is an adverb (of time) and is specific to the past tense (verb). Its answer is always in the past tense like what is in the example.

لمّا دَخَلْتُ البَيْتَ شَمِمْتُ رائِحَةً طَيِّبَةً

When I entered the house I smelt a pleasant smell.

لا يُصحُّ أنْ تَدْخُلَ على المُضارِعِ, نحوقَولِ الناس (لمّا آكُلُ هذا الطّعامَ أمْرضُ) و الصَّوابُ : عِنْدَ ما آكُلُ هذا الطّعامَ أمْرضُ.

It is not correct that it enters upon the present tense (verb), like the speech of people 'Lamma (when) I eat this food I become ill' and the correct is: ' indamaa (when) I eat this food I become ill.'

ضَميرُ المُثَنَّى:

The dual pronoun

(هُما) يَسْتَوِي فيهِ التَّذكِيرُ و التَّأنِيثُ للغائِبَينِ, و للغائبتَينِ, و للمُخاطَبَينِ, و للمُخاطَبَتَينِ.

The dual pronoun includes the masculine and feminine. It is used for the dual masculine and feminine third person and dual feminine and masculine second person.

ضَمِير الرَّفْعِ المُتَّصِل:

The attached nominative pronoun.

الألِفُ نَحْوَ: Alif

حامد و خالدٌ ذهبا, فاطمة و آمِنَةُ ذَهَبَتا.

Haamid and khaalid went, faatima and Aamina went.

ما لَيْسَ في الإنْسانِ منهُ إلاّ واحِد جاز أنْ يُجْعَلَ الإثْنانِ فيه بِلَفْظِ الجَمْعِ, نحو: ما أسْماؤُكُما؟ اغْسِلا وُجُوهَكُما, وَ مِنْهُ قَوْلُهُ تعالى: (فَقَدْ صَغَتْ قُلُوبُكُما).

It is permissible to use the plural wording of things which are connected to a person, and can only be found in the singular forms, when addressing two people. Example: ما أسْماؤُكُما؟ What are your(two people) names? , اغْسِلا وُجُوهَكُما wash your (two people) faces, and from it, is his speech the most high: *'..so indeed your hearts inclined...'* (At-tahreem 66:04)

يَتْبَعُ النَّعْتُ المَنْعُوتَ في أرْبَعَةِ أمُورٍ. هي:

The adjective follows the qualifying noun (that which is described) in 4 matters. They are:

١

الإعْراب

In declension

٢

التذْكِير و التَّأنِيث

In masculinity and femininity

٣

التَّعْرِيْفُ و التَّنْكِيْر

In definiteness and indefiniteness

٤

الإفراد والتَّثنِيَة, و الجَمعُ

In singularity, duality and plurality

تمّ و الحمد كله لله تعالى

كتبه الفقير إلى الله أبو سلمان طلحة البريطاني.
و ترجمته الأخت أمّ مجاهد